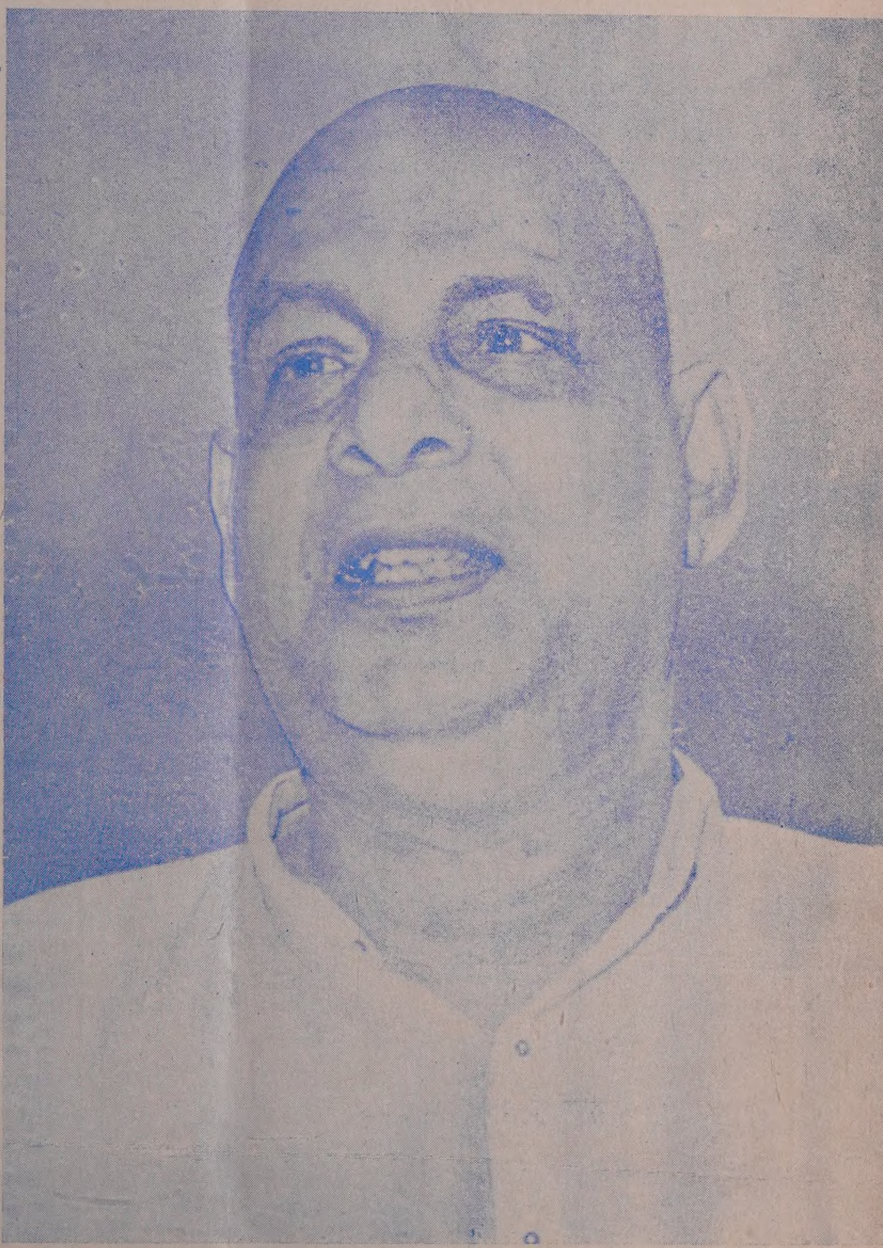




MONTHLY JOURNAL OF THE DIVINE LIFE
SOCIETY DEDICATED TO THE CAUSE OF
THE DISSEMINATION OF SPIRITUAL KNOW-
LEDGE AND INCUCLATION OF ETHICAL
AND EDUCATIONAL VALUES. FOUNDED BY
HIS HOLINESS SRI SWAMI SIVANANDA.

God is one. Truth is one. Law is one. Religion is one. Humanity is one. Realization is one. These are expressed variously because a dull uniformity is against the law of nature. Diversity should uphold the underlying unity, rather than divide. The paths are many but the destination is the same. Therefore, one should not fight over the lesser values, but try to understand one another. By fighting another you fight against yourself; by injuring another you injure yourself. By giving you are enriched; by serving selflessly you purify your heart; by self-restraint and sublimation of the lower appetites you become strong and powerful. A sincere atheist is better than a bigoted theist. Bigotry should never corrupt the life of man, just as dishonesty, untruth, hatred, selfishness and greed should not foul his inner being. A narrow-minded approach to God, religion, law, human relationship and spiritual realization, is the worst form of disease. Be broad-minded, keep the windows of your mind open to healthy influences, and do Sathana in right earnest. You will realize the supreme blessedness.

—Swami Sivananda



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3rd 15th April '64

Sri Chandrasekhar Melwamey
Pooné.

God loves the benavolent.
God loves those who
serve the poor.

Let your life be an oblation
to God. Let your life be
a great example and
an inspiration to
man kind.

May God bless you.
Sivananda

RELIGIOUS CALENDAR

(Sivanandanagar)

MAY, 1961

- 10 Ekadasi
- 12 Pradosha Puja
- 14 Amavasya
- 26 Ekadasi
- 27 Pradosha Puja
- 29/30 Purnima

DLS JOURNALS

The Divine Life
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DIVINE LIFE

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Number Four

Self-Realization

(Sri Rama's Teaching to Lakshmana)

Brother, all this visible world is nothing but God's jugglery. Withdraw your mind from it by knowing its fictitious nature. Purify your mind through meditation on God or the ultimate Reality alone. Thus be you happy, free from all sorrow, and full of bliss.

When one attains the supreme light of knowledge in the Self, which destroys the idea of the separateness of the supreme Self and the individual soul, then the veiling illusion, along with its off-shoots, causing birth and rebirth and *karma*, vanish at once.

May one, full of faith, and pure-minded, acquiring the grace of the Guru, know the oneness of the individual soul with the Oversoul, through the experience of the great utterance, *Tat Twam Asi* (That thou art), and be happy and stable.

The way of realizing the significance of this utterance is the experience of the meaning of the three words therein. *Tat* and *Twam* stand for the Oversoul and the individual soul, respectively. *Asi* (verb) signifies the identity of these two.

Eliminating the limiting adjuncts and by accepting only their inner essence, the pure consciousness, and thus knowing the Self, one attains Absoluteness.

LIMITING ADJUNCTS

The gross body, composed of the quintuplicated elements, which is the home for experiencing the fruits of action, namely, pain and pleasure, having a beginning and an end, born of *karma* and characterized by the veiling illusion, is the limiting adjunct of the Atman.

The subtle body, consisting of the mind, the intellect, the five senses of action, the five senses of perception and the five vital airs, is born of the unquintuplicated elements. It moves the gross body in experiencing pleasure and pain. This is another limitation of the Atman.

Maya or the veiling illusion is the beginningless, inscrutable and the most important causal body of the Atman. It is indescribable. Due to the different modes of limitation, the Reality appears as the causal aspect of itself and as the individual

soul. The identification of the Self by the self should be practised through logical methods.

The crystal appears red when it is placed near a red flower. Even so the Atman appears to be of the form of the five layers of limitation (*pancha-kosha*) on account of its closeness to them. When one investigates into, and meditates on, the great utterance, *Asangoyam Purusha* (the Reality is unassociated), then dawns the realization that the Atman is unattached, birthless, non-dual.

SUPERIMPOSITION

The conditions of the intellect are threefold, waking, dreaming and deep sleep. These are due to its association with the three qualities, *sattva*, *rajas* and *tamas*. They are really false conditions of the supreme Intelligence. They are not the nature of the Reality, the eternal, the absolute, the all-blissful.

Adhyasa or superimposition is said to be that process by which one thing is wrongly identified with another through delusion though they are different. Just as the illusion of snake is superimposed on a rope, so also the world is superimposed on the Reality.

The Atman is free from the imperfection of thought and illusion, and is pure consciousness itself, but the ego or "I" is superimposed on it in a wrong way.

(The best form of identification for Self-realization would be:) I am the great light. I am birthless and non-dual. I am self-luminous. I am supreme purity. I am the mass of pure consciousness, diseaseless, full of bliss, actionless. I am always

free, possessed of unimaginable power. I am infinite, unfathomable.

DISSOLUTION

Thus, with an unceasing feeling, one should meditate on the Self. One should sit in a secluded place, withdraw the senses from their functionings, restrain the self and win victory over it, and centre oneself in the pure ideal. Thus one should meditate on the One, without any thought of a second being, opening the eye of inner consciousness, and established in the absolute Self.

One should merge the whole universe in the supreme cause of all things, and behold the entire existence as the immortal Essence. Thus one would abide in the Self, which is full of bliss, and know nothing to be external or internal.

Having thus attained Self-realization, having found the supreme bliss in the Self, having gone beyond everything else, the sage abides for ever in the consciousness of his own eternal, effulgent nature, free from all bondage and limitations, like the fathomless ocean, without a wave to disturb its surface.

Thus meditating on his Self day and night, the sage remains free from all fetters and egotism, till his *prarabdha karma*, which gave him the present body, is exhausted. He shall, then, merge in the Reality alone.

As long as one is unable to behold the all as the Reality itself, let one practise devotion to the Lord, who abides in the heart of one who has intense faith in, and devotion to, Him.

(A summary of the teachings in the *Adhyatma Ramayana*, freely rendered.)

The Master Said....

Swami Sivananda said:

Divine Life is not a rejection of normal life and its activities. It is, in fact, *the* normal life. Man is not flesh alone; he is both spirit and flesh. His real nature is divine. Due to ignorance he perceives his body as the sole reality, in spite of the imperfect and temporary nature of its existence. Through identification with the body and the individual personality, man comes to grief.

Divine life shows the way of arriving at the truth behind phenomena, not by denying the latter, but by asserting the supremacy of the former over the latter, and living according to the law of integrity, compassion and purity. It presupposes a deep understanding of life and moulding one's attitude to self, home and society. It is a way of life, not something that is divorced from life.

Divine life is not confined in the monastery, but its wide-spread utility is best realized in the active world, in spite of the divisions created by material values. A life that is actively, efficiently and spiritually lived, without mundane attachment, selfish motive and narrow-minded perception, is divine life. One need not have to visit temples and churches in order to live the divine life, but the body itself has to be transformed into a moving temple through self-culture and devotion to God.

God first, the world next, yourself last. There is so much of selfishness in life that in actual practice the self always happens to come first. Self-abnegation, rising above pettiness and self-discipline must be the first steps. Wherever you go, you cannot run away from your little self, you cannot

leave aside your mind. Therefore, the immediate necessity is to master the little self, to control the mind. Divine life shows the way.

Purify yourself through resorting to holy company, repetition of the divine name and selfless service. Regenerate yourself through cultivation of virtues, strengthening of the will, disciplining the senses. Contemplate, concentrate, meditate. Introspect, cogitate, ratiocinate. Let the divine name be your staff, meditation your spiritual food. Practise, plod on, be sincere in your efforts. Self-restraint will fill you with strength, provided you do not repress the lower appetites but sublimate them through the right kind of *sadhana*.

God-realization is your goal. You are born to realize God. A life of unmixed goodness is godly life. God is in truth, love and purity. When truth hurts, when love becomes infatuation, when purity is misconstrued as puritanism, their essential nature is lost. Spiritual life is not an easy life. By telling the beads alone or through mere orthodoxy you cannot be spiritual. It demands a good deal of inner strength and sincerity.

You need not wander from forests to mountains in search of God. He is within you; He is all around you. You have only to tear the veil, and behold Him in His resplendent glory. Renounce egotism, pride, conceit. Your heart is as hard as flint. Your mind is as weak as wax. How can you behold Him, then? Resort to a Guru. He will show you the way. Prepare yourself; this preparation is *sadhana*. Do it now—D.I.N., D.I.N.—and you shall reach the goal quickly.

Religion Should Be a Living Experience

(Sri Swami Sivananda)

It is generally said these days that the problem of religion is hardly a matter of concern for the people, that religion has, in fact, ceased to be a problem. The immediate problems are, rather, economic, social and political.

International tension is caused by the clash of political ideologies, not because of religious dogmas. The minds of the people are in ferment due to social inequity and economic class war. Religion is being gradually pushed away from the lives of the people, though it is practised, more or less, in a conventional sense.

If, however, one would pause to think of the basic cause of most of the problems of life, it would be found that all of them are due to a lack of religion, or its practical unfoldment in the daily conduct, aspiration and activities of man. The complaint that there is already too much of religion is baseless, although new churches, temples and mosques are being built continuously.

Man has unfortunately lost the sight of the wood amidst the trees of mechanical conventions. Religion, in its real sense, has gone out of the lives of the people, even though they continue to visit churches and temples. This is the root cause of all the problems that confront mankind today.

COMMON PURPOSE OF RELIGION

Religion is focused into various institutional modes that are diverse in accordance with the historical, cultural and psychological backgrounds of the peoples of the world. But religion cannot merely be

a set of scriptural injunctions on rituals and conventions, which must always be subservient to the cultivation of a universal consciousness, in the light of the practical realization of one's relation to God and the universe.

It is true that allegiance to some beliefs and observance of some rituals could be termed practice of a particular religion, but if these do not lead to a harmonious self-development and the dawn of divine consciousness, their purpose is of no great importance for the individual.

The pivot of religion is a perfect ethical life, with an abiding faith in the existence of a common, all-pervading, sustaining, governing and unifying Spirit, through the realization of which one comes to really know oneself and all.

Practice of religion is the practice of righteousness, goodness, justice, truth, love, and purity. The righteous man is the truly religious man. One may meticulously perform religious devotions, and yet be very irreligious at heart and in conduct. The cruel and the untruthful can never be religious.

The ringing notes of religion are: Be good. Do good. Be pure. Be kind. Be compassionate. Serve all. Love all. See God in all. These precepts alone will awaken man to the consciousness of the unity of existence and the realization of the divine Spirit, within and without.

INTEGRATION

Religion loses its basic purpose if it does not aim at Self-realization. If it does not bind man to the cosmic whole, and

enable him to act in the light of his understanding that he is a part of the whole, is governed by the fundamental law of cause and effect, and is trying to fulfil the common, ultimate purpose of the various living components of the whole as his underlying objective behind all his routine and specific endeavours.

If one is able to attain this basic realization, then whatever one does will be performed as *Karma Yoga*, selfishness having been completely rooted out from the heart. All actions would then indirectly help and complement one's efforts for spiritual unfoldment.

Practice of religion puts one in consonance with the law of truth and love, which alone would show one the way to the attainment of all that is noble and good. Religion should be a living experience in the life of man. Unless the heart opens up, and is purified and enlightened with the bright rays of knowledge and experience, unless the soul is imbued with a suffusing love for the entire creation of God, unless one is ready to sacrifice one's little self and willingly offer to serve the needy, console the distressed cheer up the depressed give hope to the forlorn—unless one is able to effect these, there is no use of calling oneself a religious man.

BROAD-MINDEDNESS

Intolerance, practised in the name of religion or in the name of one's spiritual pursuits, is the worst form of vice. Practice of religion presupposes a deep, abiding understanding of the nature of things. One may consider the differences, but to enter into disputes on account of them,

and say that this is superior and that is inferior, to indulge in caprices and have a biased attitude, are the marks of a primitive mind.

It takes all sorts to make this world. God alone is the only good which is permanently good. Nothing else is good for all times and bad for ever. No one is good at all times and no one is always bad. No one is absolutely good (except the realized saint) and no one is completely bad. Even the worst sinner has some good qualities, and even the best of men have their failings. Therefore, never have a biased mind.

The spiritual aspirant, who thinks others to be bad or impure, would find, on introspection, a good deal of badness or impurity in him. One who turns up one's nose at the badness of others, which is but a reflection of one's own badness on others, is but fighting shy of one's guilt-complex. Have an open mind, and improve yourself. Then you would find that others have already improved themselves.

Practise before you ask others to be practical. Serve before you ask others to serve. Cultivate unselfish love for all, before you expect others to love you. Seek, and you shall find. Knock, and the door shall be opened unto you. Listen, and you shall hear. Open your eyes, and you shall behold. Practise the real religion of truth, love and purity, and you shall attain Self-realization.

May God bless you all.

[A message for the eighth anniversary of the World Parliament of Religions, which was convened at Sivanandanagar in the first week of April 1953.]

Paul Deussen on Vedanta Philosophy

(Summary of a Discourse)

The system of the Vedanta, as founded on the *Upanishads* and the *Vedanta Sūtras*, and accompanied by Shankara's commentaries on them, is one of the most valuable products of the genius of mankind in the researches of the eternal truth, as I propose to show by a short sketch of Shankara's Advaita and comparison of its principal doctrines with the best that occidental philosophy has produced till now.

Taking the *Upanishads*, as Shankara does, for revealed truth with absolute authority, it was not an easy task to build out of their materials a consistent philosophical system, for the *Upanishads* are in theology, cosmology and psychology full of the hardest contradictions. So, in many passages, the nature of Brahman is painted in various and luxuriant colours, and again we read, that the nature of Brahman is quite unattainable to human words, to human understanding.

We are told that there is no world besides Brahman, and all variety of things is mere error and illusion. So we have fanciful descriptions of the *samsara*, the way of the wandering soul up the heaven and back to the earth, and again read that there is no *samsara*, no variety of souls at all, but only one Atman who is fully and totally residing in every being.

ESOTERIC AND EXOTERIC SYSTEMS

Shankara, in these difficulties created by the nature of the materials, in face of so many contradictory doctrines, which he has not allowed to decline and yet could not admit altogether, has found a wonder-

ful way out. He constructs out of the materials of the *Upanishads* two systems: one esoteric, philosophical (called by him *nirguna vidya*, sometimes *paramarthika avastha*), containing the metaphysical truth for the few ones, rare in all times and countries, who are able to understand it; and another exoteric, theological (*saguna vidya*, *vyavaharika avastha*) for the general public, who would want images, not abstract truth, worship, not meditation.

I shall point out briefly the two systems, esoteric and exoteric, pursuing and confronting them through the four chief parts, which Shankara's system contains, and which every complete philosophical system must contain:

- (1) Theology, the doctrine of God or the philosophical principle.
- (2) Cosmology, the doctrine of the world.
- (3) Psychology, the doctrine of the soul.
- (4) Eschatology, the doctrine of the last things, the things after death.

THEOLOGY AND METAPHYSICS

The *Upanishads* swarm with fanciful and contradictory descriptions of the nature of Brahman. He is the all-pervading *akasa*, is the *purusha* in the sun, the *purusha* in the eye; his head is the heaven, his eyes are sun and moon, his breath is the wind, his footstool the earth; he is infinitely great as the soul of the universe and infinitely small as the soul in us; he is, in particular, the *Ishvara*, the personal God, distributing justly reward and punishment according to the deeds of man.

All these numerous descriptions are collected by Shankara under the wide mantle of the exoteric theology, the *saguna vidya* or Brahman, consisting of numerous *vidyas* adopted for approaching the Eternal Being, not by the way of knowledge, but by the way of worshipping, and having each its particular fruits. The conception of God as a personal being, as *Ishvara*, is merely exoteric and does not give us a uniform knowledge of the Atman.

In the sharpest contrast to these exoteric *vidyas* stands the esoteric, *nirguna vidya* of the Atman, and its fundamental tenet is the absolute inaccessibility of God to human thoughts and words and the celebrated formula occurring so often in *Brihadaranyaka Upanishad*, *neti, neti*, says, whatever attempt you make to know the Atman, whatever description you give of him, know that *na iti, na iti*—it is not so, it is not so!

Yet the Atman, the only Godly Being, is not unattainable to us, for we have it fully and totally in ourselves as our own metaphysical entity; and here, returning from the outside and apparent world to the deepest secrets of our own nature, we may come to God, not by knowledge, but by *anubhava*, by absorption into our own Self.

There is a great difference between knowledge, in which subject and object are distinct from each other, and *anubhava*, where subject and object coincide in the same. He who by *anubhava* comes to the great intelligence, "*aham brahma asmi*" (I am Brahman) obtains a state called by Shankara *samaradhanam* or accomplished satisfaction; and, indeed, what might he desire, who feels and knows himself as the sum and totality of all existence?

Here again we meet the distinction of exoteric and esoteric doctrines, though not

so clearly served by Shankara as in other parts of his system.

CREATION

The exoteric cosmology according to the natural but erroneous realism (*avidya*), in which we are born, considers this world as the reality and can express its entire dependency on Brahman only by the mythical way of a creation of the world by Brahman. So a temporal creation of the world, even as in the Christian documents, is also taught in various and well-known passages of the *Upanishads*. But such a creation of the material world by an immaterial cause, performed in a certain point of time in eternity, is not only against the demands of human reason and natural science, but also against another important doctrine of the Vedanta, which teaches and must teach the beginninglessness of the migration of souls, *samsarasya anaditvam*.

Here the expedient of Shankara is very clever and worthy of imitation. Instead of the temporary creation once for ever of the *Upanishads*, he teaches that the world in great periods is created and re-absorbed by Brahman. This mutual creation and re-absorption lasts from eternity and no creation can be allowed by our system to be a first one.

If we ask: *why* has God created the world, the answers to this question are generally very unsatisfactory. For His own glorification? How may we attribute to Him so much vanity! For His particular amusement? But He was an eternity without this playtoy! By love of mankind? How may He love a thing before it exists, and how may it be called love, to create millions for misery and eternal pain? The Vedanta has a better answer. The never-ceasing new-creation of the world is a mo-

ral necessity connected with the central and most valuable doctrine of the exoteric Vedanta, the doctrine of *samsara*.

DOCTRINE OF 'SAMSARA'

Man, says Shankara, is like a plant. He grows, flourishes, and, at the end, dies, but not totally. For as the plant, when dying, leaves behind it the seed, of which, according to its quality, a new plant grows, so, man, when dying, leaves his *karma*, the good and bad works of his life, which must be rewarded and punished in another life after this. No life can be the first, for it is the fruit of previous actions, nor the last, for its actions must be expiated in a next following life. So the *samsara* is without beginning and without end, and the new creation of the world after every absorption into Brahman is a moral necessity.

The *samsara*, though not the absolute truth, is a mythical representative of truth which, in itself, is unattainable to our intellect; mythical is this theory of metempsychosis only in so far as it invests in the forms of space and time what really is spaceless and timeless, and, therefore, beyond the reason of our understanding. So the *samsara* is just so far from the truth, as the *saguna vidya* is from the *nirguna vidya*! It is the eternal truth itself, but the truth in an allegorical form, adapted to our human understanding; and this is the character of the whole exoteric Vedanta, whilst the esoteric doctrine tries to find out the philosophical, the absolute truth.

ESOTERIC COSMOLOGY

We now come to the esoteric cosmology. In reality there is no manifold world, but only Brahman, and what we consider as the world is a mere illusion (*maya*), simi-

lar to a *mrigatrishnika*, which disappears when we approach it, and not to be feared more than the rope which we took in the darkness for a serpent.

There are many similes in the Vedanta to illustrate the illusive character of this world, but the best of them is perhaps when Shankara compares our life with a long dream. A man whilst dreaming does not doubt the reality of the dream, but this reality disappears in the moment of awakening to give place to a truer reality, which we were not aware of whilst dreaming.

Life is a dream! This has been the thought of many wise men from Pindar and Sophocles to Shakespeare and Calderon de la Barca, but nobody has better explained this idea than Shankara. And the moment we die may be to nothing so similar as to the awakening from a long and heavy dream. It may be that then heaven and earth are blown away like the nightly phantoms, of the dream, and what then may stand before us, or rather in us? Brahman, the eternal reality, which was hidden to us till then by this dream of life!

This world is *maya*, is illusion, is not the very reality—that is the deepest thought of the esoteric Vedanta, attained not by calculating *tarka* (debate), but by *anubhava* (experience), by returning from this variegated world to the deep recess of our own Self (Atman). Do so, if you can, and you will get aware of a reality—very different from empirical reality—a timeless, spaceless, changeless reality, and you will feel and experience that whatever is outside of this only true reality is mere appearance, is *maya*, is a dream! This was the way the Indian thinkers went, and by a similar way, shown by Parmenides, Plato came to the same truth, when knowing and teaching

that this world is a world of shadows, and that the reality is not in these shadows, but behind them.

ESOTERIC PSYCHOLOGY

Here we convert the order and begin with the esoteric psychology, because it is closely connected with the esoteric cosmology and its fundamental doctrine: the world is *maya*. All is illusive, with one exception, with the exception of my own Self, of my Atman. My Atman cannot be illusive, as Shankara shows, anticipating the "*cogito, ergo sum*" of Descartes, for he who would deny it, even in denying it would witness its reality.

But what is the relation between my individual soul, the *jivatman* and the highest Soul, the *Paramatman* or Brahman? Here Shankara foresees the deviations of Ramanuja, Madhva and Vallabha, and refutes them in showing that the *jiva* cannot be a part of Brahman (Ramanuja), because Brahman is without parts (for it is timeless and spaceless, and all parts are either successions in time or co-ordinations in space); the *jiva* is neither a different thing from Brahman (Madhva), for Brahman is *ekam eva advitiyam*, as we may experience by *anubhava*; nor a metamorphose of Brahman (Vallabha), for Brahman is unchangeable (or, as we know by Kant, it is out of causality).

The conclusion is, that the *jiva*, being neither a part or a different thing, nor a variation of Brahman, must be the *Para-Brahman* fully and totally himself, a conclusion made equally by the Vedantin Shankara, by the Platonic Plotinus and the Kantian Schopenhauer. But Shankara, in his conclusions, goes perhaps further than any of them.

If really our soul, says he, is not a part

of Brahman, all-pervadingness, eternity, almightiness (scientifically spoken: exemption of space, time, causality) are ours; *aham brahma asmi*, I am Brahman, and consequently I am all-pervading (spaceless), eternal (timeless), almighty (not limited in my doing by causality). But these godly qualities are hidden in me, says Shankara, as the fire is hidden in the wood and will appear only after the final deliverance.

NESCIENCE

What is the cause of this concealment of my godly nature? The *upadhis*, answers Shankara. The *upadhis* are *manas* and *indriyas*, *prana* with its five branches, *sukshma sariram*—in short, the whole psychological apparatus, which, together with a factor changeable from birth to birth, with my *karma*, accompanies my *jivatman* in all his ways of migration without infecting his godly nature, as the crystal is not infected by the colour painted over it.

But wherefrom originate these *upadhis*? They form, of course, part of the *maya*, the great world illusion, and like *maya*, they are based in our innate *avidya* or ignorance, a merely negative power and yet strong enough to keep us from our godly existence. But now, from where comes the *avidya*, this primeval cause of ignorance, sin, and misery? You ask for the cause of *avidya*, but she has no cause: for causality goes only so far as this world of the *samsara* goes, connecting each link of it with another, but never beyond *samsara* and its fundamental characteristic, the *avidya*.

In enquiring after a cause of *avidya* with *maya*, *samsara* and *upadhis*, you abuse your innate mental organ of causality to penetrate into a region for which it is not made and where it is no more available.

The fact is that we are here in ignorance, sin and misery, and that we know the way out of them, but the question of a cause for them is senseless.

TRANSMIGRATION

In the ancient time of the hymns there was no idea of *samsara*, but only rewards in heaven and punishment in a dark region (*padam gabhiram*), the precursor of the later hells. Then the deep theory of *samsara* came up, teaching reward and punishment in the form of a new birth on earth. The Vedanta combines both theories, and so man has a double expiation first in heaven and hell, and then again in a new existence on earth.

This double expiation is different (1) for performers of good works, going the *pitriyana*, (2) for worshippers of the *saguna-brahman*, going the *devayana*, (3) for wicked deeds, leading to what is obscurely hinted at in the *Upanishads* as the *tritiyam sthanam*, the third place.

(1) The *pitriyana* leads through a succession of dark spheres to the moon, there to enjoy the fruits of the good works, and, after their consumption, back to an earthly existence. (2) The *devayana* leads through a set of brighter spheres to Brahman, without returning to the earth. But this Brahman is only *saguna-brahman*, the object of worshipping, and its true worshippers, though entering into this *saguna-brahman* without returning, have to wait in it until they get *moksha* by obtaining *samyagdarshanam*, the full knowledge of the *nirguna-brahman*. (3) The *tritiyam sthanam*, including the later theories of hells, teaches punishment in them, and again punishment, by returning to earth in the form of lower castes, animals, and plants.

The esoteric Vedanta does not admit the reality of the world, nor of the *samsara*, for the only reality is Brahman, seized in ourselves as our own *jivatman*. The knowledge of this Atman, the great intelligence, "*aham brahma asmi*" does not produce *moksha* (deliverance), but is *moksna* itself.

REALIZATION

When seeing Brahman as the highest and the lowest everywhere, all knots of our heart, all sorrows are split, all doubts vanish, and works become nothing. Certainly, no man can live without doing works and so also the *jivanmukta*. But he knows that all these works are illusive, as the whole world is, and, therefore, they do not adhere to him, nor produce for him a new life after death. And what kind of works may such a man do?

People have often reproached the Vedanta with being defective in morals, and indeed, the Indian genius is too contemplative to speak much of works; but the fact is, nevertheless, that the highest and purest morality is the immediate consequence of the Vedanta. The Gospels fix quite correctly as the highest law of morality: "Love your neighbour as yourselves." But why should I do so, since, by the order of nature, I feel pain and pleasure only in myself, not in my neighbour? The answer is not in the Bible, but it is in the Veda, is in the great formula "*tat twam asi*" which gives in three words metaphysics and morals altogether.

You shall love your neighbour as yourselves, because you are your neighbour, and mere illusion makes you believe that your neighbour is something different from yourselves. Or, in the words of the *Bhagavad Gita*: He, who knows himself in everything and everything in himself, will not

injure himself by himself—*na hinasi atmana atmanam*. This is the sum and tenor of all morality, and this is the standpoint of a man knowing himself as a Brahman.

'JIVANMUKTA'

Like the man suffering from *timira*, who sees two moons but knows that there is one only, the *jivanmukta* sees the manifold world and cannot get rid of seeing it, but he knows that there is only one being, Brahman, the Atman, his own Self, and he verifies it by his deeds of pure uninterested morality. And so he expects his end, like the potter expecting the end of the twirling of his wheel, after the vessel is ready.

And then, for him, when death comes, there is no more *samsara*: he enters into

Brahman, like the rivers into the ocean; he leaves behind him *nama* and *rupa*, he leaves behind him his *individuality*, but he does not leave behind him his Atman, his Self. It is not the falling of the drop into the infinite ocean, it is the whole ocean, becoming free from the fetters of ice, returning from his frozen state to what he is really and has never ceased to be, to his own all-pervading, eternal, almighty nature. And so the Vedanta, in its unfalsified form, is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death.

(The above text is a summary of a lecture given by the great Indologist, Dr. Paul Deussen, at the Royal Asiatic Society, in Bombay, on February 25, 1893.)

Idealism of Yoga

(Sri Swami Krishnananda)

It is, indeed, not strange that most people do not have access beyond the physical level of Yoga, because true Yoga needs intense personal discipline, coupled with hard thinking, under the guidance of an able Teacher. The majority looks for material advantages, and, when Yoga promises superphysical and spiritual blessings, it becomes unattractive to the common mind, clamouring for immediate tangible results.

Yoga is not merely a means of personal regeneration but is universal in character, and can be and should be effectively applied in all walks of life—social, national, educational, *etc.* This concept of Yoga ranges beyond, not only the physical, but also the mental realms of existence. Hence the idea of novices that Yoga constitutes physical exercises or merely *asanas* and *pranayamas*, *etc.*, is an error.

We understand Yoga as a Cosmic Process of the Divine Nature (*Aishvara-Yoga*) making itself felt in every individual in the Cosmos. Physical exercises have nothing to do with real Yoga, though certain exercises like *asanas* and *pranayamas*, *bandhas*, *mudras* and *kriyas* are considered to be aids in Yoga practice.

PURPOSE OF YOGA

Yoga is not one-sided: this is the essence of the whole matter. Yoga is all-inclusive—it comprises physical, mental and moral education and culture in the highest spiritual life which is the supreme ideal of existence. When it is said that the statesman or the administrator should first be a philosopher, what is meant is that Spirit should direct matter, that the universal should determine the particular, that integration of living in the different stages and strata of the realization of ideals and

values should govern personal interest and desire.

Yoga does all this, and genuine philosophy is life in Yoga. There cannot be different Yogas for the personal level and social and governmental level, *etc.* Yoga is One. It is applied in different ways in different departments of life. Yoga is a system of integral education, *i.e.*, education, not only of the body and the mind or the intellect, but also of the inner spirit. Yoga is *the complete life*.

Social work, educational reforms and philanthropic deeds, as well as political activity and effort towards national uplift are, at least according to the standard scripture of Yoga—the *Bhagavadgita*—meaningful only in the light of this Yoga of self-integration in the individual, family, community, nation and the world. What can be a greater joy than the hope that the governments of the world, especially of India today, will awaken to the knowledge of this great and grand art and science of life, and bring it into full use in the daily life of the people!

At present no such Yoga is observable in the life of our nation, and the responsibility in this regard is not merely of the Government; it is also of the people. They must take more interest in a proper understanding of it and be able to feel how essential it is for significant living. The whole point is whether we live for food, clothing and shelter, and name, fame, power and wealth, or whether there is a deeper and wider purpose in our existence and activity here.

Even supposing the secular and material ideals are worth striving after for their own sake, Yoga proclaims that these can be successfully achieved, in their true forms, with a vision that is lifted above the simply secular.

YOGA IN NATIONAL LIFE

Provided people take sufficient interest in acquiring this knowledge and take the initiative in applying it in their daily lives, the Government will naturally have to pay proper attention to it. Public support is based on public interest, and this interest again is based on right understanding. The first thing to be done is to dispel ignorance. The expected result will follow.

What are the cultural and national interests? An answer to this question will bring out the extent to which human society is in need of the practice of Yoga. Culture is basically personal; for the society or the nation is nothing but a group of individuals bound by kindred purposes. The good of the nation cannot be bad for the individual, nor the true good of the individual derogatory to national interest; for THE GOOD is one, though likes and dislikes may be variegated.

To achieve this Good, all do and have to endeavour. The Government is the protector of the principal interests of the nation, not only material and intellectual but **also moral and spiritual**. Here the need for Yoga in national life comes into high relief. People should feel it. The Government should help it. The grace of the Almighty is on us.

The unique feature of Yoga is that it is a method which overhauls all the sides of the human personality, and the pursuit of any aspect of it, *fully and correctly*, means a parallel advancement along all the other aspects, also. One should be able to fulfil the demands of the conditions to which one's individuality is subject, by resort to the transempirical reality underlying the individuality.

The Yogi *par excellence* is he who, ever united with the Eternal Being within, lives

as a normal person, working in the world for the good of all, guiding others without disturbing their faith. It means to learn to be friendly with the universe, not to try to conquer it, as if it is one's enemy. The relative should conform to the Absolute, though the relative is not the Absolute in the characteristics it manifests. It is supreme obedience to law, by love.

ATTUNEMENT

With the equipment of this inner enlightenment, the aspirant may seek to tread the path of Yoga in any vocation of life. Every act then becomes a necessary expression of the impulse to see and serve the *Virat* in all beings. All actions turn into an adoration of God with the love that inundates the heart of the devotee. Every category of the universe, every item of experience, every mode of consciousness becomes a divine worship and a sport of the Infinite.

The beauty here is that one attunes oneself to the Infinite at every stage of life, even at the most fundamental step, with the powers given at that particular level. The one condition however, is that there should be a thorough abandonment of the lower appetites, and of vanity and conceit. None who hugs delusions and worships flesh and mammon, none who is not humbled before the wonder of the vision beatific in the form of this creation, none who believes that this is exclusively one and that is another, can hope to achieve success in Yoga. Yoga, to us, is the life that anyone has to lead, only with the knowledge as to what it is, and its relations to the universe really are.

(A Statement presented by the Divine Life Society to the Committee for the Evaluation of Yoga Practices, appointed by the Government of India, when its members visited Sivanandanagar on April 1, 1961.)

A Glorious Saint of the Himalayas

(*Sri Swami Sivananda*)

Only a few are given the blessed opportunity to serve the people and uplift them spiritually. The mysterious will of the Lord places His chosen messengers in different regions to guide, inspire and help those around them. His Holiness Sri Swami Narayanji Maharaj was thus brought into the folds of the matted-locks of Lord Siva (the Himalayas), wherein he shone as a resplendent light for more than two decades.

The Himalayas have been the abode of saints and sages and seers since time immemorial. Numerous shimmering spirits have sent forth their divine rays of enlightenment and inspiration to guide humanity to the ultimate goal of life. Swami

Narayanji was one of those luminous spirits. The people, amidst whom he lived, and all those with whom he was associated spiritually elsewhere, will always be grateful to him.

The urge for service—to help all those who approached him—was an innate characteristic in this glorious saint. The people of Almorah and Pithoragarh districts will always remember him as a great philanthropist and educationist, who helped to open and run a number of schools and established a degree college near Askot, as well as gave hundreds of scholarships to individual students. He will also be remembered in the Kumaon for medical service.

Above all, Swami Narayanji will be remembered as a God-intoxicated saint, in whose lips the Lord's name always dwelt, and who entered into divine ecstasies as he chanted melodious, vibrant *sankirtans* every evening. The divine name was the very breath of his life. As he would sing the enchanting *bhajans* and *sankirtans*, those near him would never fail to experience the enthralling state of divine communion.

Swami Narayanji Maharaj, though renowned as a great *sankirtanist*, was essentially a *raja yogin*. Regal in appearance, a rare, spiritual beauty shone through him. He was very modest and humble, and never gave any credit to himself for all the good he did. He always said that Lord Narayana was responsible for everything.

As his Ashram was situated near the Tibetan border on the way to Mount Kailash and Manasarovar, it was a resting place for most of the pilgrims. They would

come tired and worn-out and go their way, charged with divine energy and zest. Especially the poor pilgrims, the *sadhus* and the *mahatmas*, who had visited his Ashram, will remember with gratitude the help Swami Narayanji was keen on offering them.

In his divine personality there was a unique combination of the *bhakta*, the *karma yogin*, the *raja yogin* and the *vedantin*. His physical body has departed from among the world of mortals, but the light of his spirit continues to guide his devotees and the seekers of Truth from the world of the immortals.

(Swami Narayanji Maharaj attained *maha-samadhi* four years ago. The above article was recently sent for publication in a Commemoration Volume, which is being brought out by the devotees of the saint. Swami Narayanji visited Sivanandanagar twice, and had very high regards for Sri Swami Sivanandaji.)

Dravidian Influence on Hindu Mythology

(Sri R.N. Dandekar)

It was once generally believed that, in the matter of spiritual culture, South India was largely—if not exclusively—indebted to the North. A critical study of the cultural history of ancient India would however, show that the advent of the Aryans in this country and their subsequent victorious progress ultimately resulted, not so much in the Aryanization of India, as in the Indianization of the Aryans.

Let me illustrate this point with reference to religion. Broadly speaking, the religion of the Aryans, which is popularly known as Brahmanism or Vedic religion, developed mainly through three distinct stages—the cosmic-heroic worship of the *Samhitas*, the complex ritualism of the

Brahmanas, and the mystic idealism of the *Upanishads*. Obviously such a religion was not expected to satisfy the religious fervour of the people at large.

Though, therefore, in its first flush this hieratic Brahmanism seemed to dominate the religious scene of Northern India, its influence soon began to wane. The period immediately following the principal *Upanishads*, accordingly, saw the rise of new religious beliefs and practices. Actually, these beliefs and practices were by no means new. They had already been in existence in this country to a lesser or greater extent. But, in course of time, they came to be suppressed by the religious ideology of the victorious Aryans. Indeed,

it is this latter ideology which must be characterized as new and exotic.

TEMPORARY SUCCESS

As I have said, the Vedic religion overwhelmed the earlier religions, but only temporarily. In the post-Upanishadic period, several non-Vedic religious movements began to make their influence felt. These were, for instance, Buddhism and Jainism. The attitude of these two religions was avowedly anti-Vedic. For my present purpose, I need not dilate upon their future history. I may only say that it completely belied their early promise. One of them disappeared, almost entirely, from the land of its birth, while the other persisted but with a very limited currency.

It is still another religious movement, which also, in a sense, arose by way of a reaction against the hieratic Brahmanism, that is relevant to our purpose. The sponsors of that movement must be said to have taken an essentially practical and realistic view of things. They realized that the gods of the Vedic pantheon, like Varuna and Indra, the very complicated system of Brahmanic sacrifice and the highly esoteric teachings of the *Upanishads* had almost ceased to appeal to the popular imagination, and that, therefore, people were again turning back to the various pre-Vedic religious cults. They also realized that the Veda still continued to have a sufficiently strong hold on certain influential classes, and that an anti-Vedic attitude, by itself, did not generally find favour with the people.

NEW POPULAR RELIGION

They, therefore, sought to bring together under a common fold the various popular cults, which were non-Vedic, but not necessarily anti-Vedic, in origin and cha-

racter, and which, in spite of Brahmanism, still commanded a large following among the masses. But, while doing so, they took care to see that this new popular religion did not divorce itself completely from the Veda. On the contrary, this new religion openly accepted allegiance to the Veda; and though, in actual practice, this allegiance proved to be just nominal, it definitely served to hold together the many originally unrelated popular cults. This is how popular Hinduism, which symbolizes the religious culture of India to this day, originated.

In course of time, even the staunch votaries of Brahmanism, who were making a last bid to save their Aryan heritage against the onslaught of the anti-Vedic crusaders, saw in the rise of Hinduism a welcome opportunity to preserve, at least, some vestige of it. If, however, one compared Brahmanism and Hinduism, he would find that in the mythology and religious practices of the latter, there were more indigenous Indian elements than Aryan ones. And not a few of these were derived from South India.

GREATEST GIFT

Perhaps the greatest gift of South India to Hinduism is God Siva. The primitive religion of South India may be described as a form of Shamanism, in which the simple folk indulged in ecstatic religious practices and sought to propitiate their god mainly with the offerings of blood. Presumably, on account of such offerings of blood, (the name) Siva, which word in proto-Dravidian meant 'red,' (originated). Apart from (this association, the early concept of this deity) of the proto-Dravidians seems to have been represented also through two other symbols—the *linga* and the bull.

There is, indeed, ample evidence to show that, long before the advent of the Aryans, the cult of this popular proto-Indian god had spread far and wide in this country—different aspects of his religion being specially emphasized in different regions. He was, for instance, celebrated as Siva in the South and Pasupati in the Indus Valley, as Bhava by the Bahikas and as Sarva by the Easterners.

Some of the religious practices associated with Siva were obviously such as clearly offended the susceptibilities of the hieratic poet-priests of the Veda. At the same time, the popular pressure in their favour was so great that those poet-priests could not help making room for (this deity) in their pantheon. The Vedic Rudra represents, both in name and character, an Aryanized version of the proto-Indian Siva.

ISOLATING SIVA

It will, however, be seen that, in their mythology and ritual, the Vedic poet-priests deliberately tried to isolate (this deity). But, with the rise of popular Hinduism, this recalcitrance was completely overcome, and Siva—his non-Aryan name now being understood in its Aryan sense of 'benevolent,' but most of the other traits of his original character and cult being preserved intact—came to be conceded a very prominent place among the Hindu (deities). As a natural consequence of this, several religious practices associated with the cult of Siva, such as *puja*, *baṭi* and *yoga*, which, incidentally, were essentially non-Vedic in origin and character, came to be introduced into Hinduism, and Hindu mythology came to be enriched by many a legend celebrating Siva and his other ancillary divinities.

The Aryanization of the South India may be said to have begun round about 1000 B.C. and been completed before the

times of Asoka. Surely, it was this historical process which gave rise to the cycle of Agastya legends in Hindu mythology. Even Tamil literature has its own traditions about Agastya. According to one such tradition, a large concourse of gods and sages had assembled on the Himalayas to attend the wedding of Siva and Parvati. The sheer weight of this august assembly caused the earth to sink down towards the north, thereby jeopardizing all creation. At that juncture, the gods and the sages hit upon the idea of sending Agastya to the South in order to restore the disturbed balance of the earth. Before Agastya proceeded on the mission of deliverance, he went to the river Ganga and obtained from her the river Kaveri. He also married Lopamudra and secured Jamadagni's son Trinadhumagni, as his pupil. He further persuaded eighteen members of the Vrishni family of Dvaraka and eighteen crores (?) of Velirs and Aruvalars to accompany him to the South. With this large following he came down the Vindhya, cut down the forests, set up, with the help of extensive colonies in what was originally a wilderness, and finally made his own home in the hill of Podivil in the southern part of the Western Ghats.

Another tradition makes Agastya's pupil Trinadhumagni, who had in the meantime assumed the name of Tolkappiyar, the author of the oldest Tamil grammar, *Tolkappiam*. Still another speaks of Agastya's having been the Kulaguru of the first Pandya ruler, who, incidentally, claimed to be the descendant of Siva. All these Tamil traditions evidently confirm and supplement the history underlying the epic legends.

HINDUIZATION

The so-called Aryanization of South India was in several respects quite unlike

the Aryanizations of North India. Firstly, this movement was of the nature of Hinduization rather than of Aryanization. For, the most tangible result of it was the acceptance by the South Indians, not of Aryan theology, but of Hindu sociology as reflected in the caste-system. Secondly this movement does not seem to have evoked much opposition. On the contrary, there is evidence to show that the changes brought by it were welcomed by the Dravidians with alacrity. And thirdly, the incursions from the North were not so violent as to root out the languages and the peculiar religious culture of the South.

Indeed, this contact between the North and the South involved much give and take—perhaps more 'give' than 'take' on the side of the Dravidians. For instance, the *Suddha-bhakti*, or the way of unmixed personal devotion to God, is believed to have been the special contribution of South Indian religious thought. According to the *Padmapurana*, *bhakti* originated in the Dravida country, and passed from there into the Maratha country, ultimately reaching the Gangetic Doab around Mathura.

The *Thevarams* and the *Prabandhams* of the Tamil saints, read with the *Bhagavatapurana*, which speaks of a very large number of *bhaktas* in the Dravida country, would also seem to confirm this tradition. Four gods are specifically mentioned in this connection, namely, the "red one with blue throat" or Siva, the "white one of the ploughshare and the palmyra flag" or Baladeva, the "blue one with the eagle flag" or Krishna, and "the rider on the elephant with the peacock-flag" or Subramanya.

CO-EXISTENCE

Co-existence was the watch-word of the religious life of the Hinduized South

India. Vedic ritual was practised side by side with the elaborate *puja* of the Hindu gods, and even the Buddhists and the Jains freely followed their religious practices. But the religion, which could be characterized as specifically South Indian, concerned the village-gods of these people. In spite of the influences from the North—whether Brahmanic or Hindu—more than 80 per cent of the population continued to worship their primitive local divinities.

In every village in South may be seen, even today, a shrine or a symbol of its own *gramadevata*, who is propitiated periodically with communal worship, in order to avert pestilence, famine, or any other calamity befalling man or beast. This religion does not boast of any system of philosophy as its foundation, nor of any uniform ritual as its superstructure. But it certainly has its own mythology. A major part of this mythology is preserved in the form of confused legends by the families of Asadis, and revolves round the origin and functions of the various *gramadevatas*.

One of such legends tells of Meenakshamma of Madura, who, assuming the form of Durga, slew the irreligious Pandya king. Another legend describes the birth of Brahma, Vishnu and Siva out of the egg laid by the village-goddess Ammavaru or Ankamma, their rise to power and consequent neglect of the worship of Ammavaru, and finally their subjugation by Ammavaru. This legend obviously reflects the changing fortunes of the *gramadevatas* vis-a-vis the gods of the Hindu pantheon.

STORY OF MARIAMMA

The most common village deity in South India is, of course, Mariamma. Many stories are current about the origin of this goddess. One of them runs as follows:

The wife of the sage Jamadagni and mother of Parasurama was so chaste that she could carry water in a mass without any vessel, and her wet cloth would fly up into the air and remain there till it was dry. One day, however, there occurred an unconscious lapse on her part, and she lost all that power. Her husband was enraged, and ordered his son Parasurama to take her into the wilderness and cut off her head.

So, the son took his mother away; but as they reached the appointed place, a *pariah* woman ran forward and embraced Jamadagni's wife in her arms in order to save her. Greatly perplexed but still obedient, Parasurama cut off the heads of both of them and went back to his father in great sorrow. The father, pleased at his son's conduct, offered him a boon. Thereupon, Parasurama asked that his mother might be restored to life.

Jamadagni granted the boon and gave him some water in a vessel and a cane,

telling him to put his mother's head on her body, sprinkle the water on her, and tap her with the cane. In his eager haste, however, Parasurama put his mother's head on the body of the *pariah* woman, and that woman's head on his mother's body, and restored them both to life. The woman with the *brahmana* head and *pariah* body was afterwards worshipped as Mariamma; while the woman with the *pariah* head and the *brahmana* body came to be worshipped as Yellamma.

May this legend not be said also to epitomize, in a sense, the genesis of the entire body of Hindu mythology, which consists mainly of two kinds of myths—those having indigenous Indian basis and Brahmanic superstructure, and those having Brahmanic basis and indigenous Indian superstructure?

(The above text was broadcast last year in the National Programme of the All-India Radio, by courtesy to which it is published here.)

RELIGION OF SCIENCE

To love justice, to long for the right, to love mercy, to pity the suffering, to assist the weak, to forget wrongs and remember benefits, to love the truth, to be sincere, to utter honest words, to love liberty, to wage relentless war against slavery in all its forms, to love the beautiful in art, in nature, to cultivate the mind, to be familiar with the mighty thoughts that genius has expressed, and the noble deeds of all the world, to cultivate courage and cheerfulness, to make others happy, to fill life with the splendour of generous acts and the warmth of loving words, to discard error, to destroy prejudice, to receive new truths with gladness, to cultivate hope, to see the calm beyond the storm, the dawn beyond the night, to do the best that can be done, and then to be resigned—this is the religion, the creed, of science. This satisfies the heart and the brain.

—Robert E. Ingersoll

Points to Ponder

(Excerpts from a Bunch of Letters by Sri Raushan Nathji)

1. It is wrong to say that in this world the good and the honest people suffer. Those so-called honest and good people, who have this sort of feeling of regret for having been honest and good, may suffer. Their honesty and goodness have their roots in evil. Let honesty and goodness be as natural to you as your breath. Have no regrets for being so.

2. At the most we can pray to God to give us strength to change what we can, and grant us courage to accept what we cannot. In the words of a wise man: "Grant me serenity to accept things which I cannot change, courage to change things which I can, and wisdom to see the difference."

3. Personally I have always refused to define God for myself. God is: that satisfies me.

4. I always ask those who have taken to the spiritual path: "Have your religious practices brought any change in your day-to-day life?"

5. A kind word spoken, a good deed done, and inspiration for a noble life sought: that is what you should aspire for.

6. I do not ask you to deny yourself the good things of life. I do not expect you to give up the world and live a hermit's life. Live well. Be happy. But share the good things of life with others, too. Man is a social being. Help those whom you can. Give sympathy at least.

7. None can be always right, nor can one be always wrong. So it is best to be patient and understanding in your day-to-

day life (and do your duty as best as you can).

8. "A man in distress sat in prayer and cried out to God, 'Is it Thy will that I should suffer?' There came a voice from Eternity, 'It is not the will of God but His wisdom.' You can see God from a big heap of ashes."

9. In life every social problem is, in fact, ultimately a moral problem, and it is *religion* that comes to the rescue.

10. Right thinking is the beginning of right living. Right living is always sure to win God's grace and guidance. Cowards can never tread the spiritual path. Have courage to do what is right. You are a coward when you do something wrong.

11. In the hour of distress say, "It shall pass." In the hour of trials and tribulations say, "Let me face them all." Whenever you feel lost, remember, God is with you.

12. As long as you have faith and pray earnestly, you will get the right kind of guidance even from a log of wood.

13. Searching of heart is good, but I have never liked the idea of finding fault with oneself always. There is no end to that. One can never be too sure how far one is right and or wrong in doing a thing. So it is always better to lead a normally good life and avoid self-accusation and guilt-consciousness.

14. In life so many times it happens that one feels aggrieved about certain things which are true only in one's own imagination.

Essence of 'Brahma Sutras'

(Sri K.S. Ramaswami Sastri)

[Continued from the Previous Issue]

Chapter Two, section one, adhikarana four (sutras eight to 12): Sutra eight is Poorvapaksha Sutra, and says that with regard to Brahman and the world, the defects in the latter will not affect the former. Sutra nine is the Siddhanta Sutra, and says that as the conditions of our body do not affect our soul, the conditions of the world cannot affect Brahman. How can Prakriti and Purusha be superimposed on each other, when Prakriti is non-sentient and Purusha is changeless? There will be no end to views based on logic. (Sutras 10, 11 and 12)

Adhikarana five, sutra 13: In the same way, other philosophical theories, like the Vaiseshika (atomic) theory, are unacceptable.

Adhikarana six, sutra 14: If you say that since Siva has a body, he must have joy and grief like us, you are wrong, for He is free and self-dependent unlike us.

Adhikarana seven, sutras 15 to 23: The cause and the effect are one, but the cause is higher than the effect. That they are one is shown by such texts: *Vacharambhanam vikaro namadheyam mrittiketyeva satyam. Sadeva somyedamagra.asit ekamevadviteeyam. Aitadatmyamidam sarvam. Sarvo hyesha rudrah.*

The pot is a change of the aspect of the clay. It has its use apart from the clay. The effect was the cause. Chit and Achit are God's body. *Tatra saktimatah sivasya sankochavastha pralayah, vikasavastha srishtih.* God's subtle state is Pralaya or dissolution, and His manifested state is Srishti or creation. These states are like a cloth rolled up and unrolled. The same

energy becomes the Pranas. So, owing to the operation of Sakti, He becomes the universe.

You may ask that if Siva and Jiva are one entity, whether He would cause pain to Himself. We reply that Siva is higher than the effect, i.e., the world, and has no pain or grief. We do not teach Abheda or Bhedabheda, but Sarirasariri-bhava. Just as matter has no sentiency and is different from God, Jiva, who is not omniscient, is different from God.

Adhikarana eight, sutras 24 and 25: Many causes are not needed to produce many effects, e.g., milk becomes curd, and hair and nails come out of a single body. A deity can take many forms. So the omnipotent God can create this varied world.

Adhikarana nine, sutras 26 to 31: You may say that if Brahman has become the world, there will be no more Brahman, and that if a part of God becomes the world, the doctrine that God has no parts or limbs would be untenable. We reply that God is unlike other causes, and is both cause and effect. Why do you say that God cannot have infinite powers when we find diverse powers in the elements? The defects which our opponent can attribute to God will apply to His Pradhana. God has all powers. He needs no instruments to create.

Adhikarana ten, sutras 32 and 33: You may say that God cannot be the creator, as He has no purpose in creating. We reply that, just as play has no purpose, God creates the world as a sport.

Adhikarana eleven, sutras 34 to 36: God has no partiality or cruelty. He

acts according to our Karma. If you say that there could have been no Karma before creation, we reply that the soul has no beginning, and hence Karma is also beginningless. Pralaya is only to give rest from

phenomenal (Samsaric) life to the soul. On creation, God gives a body to the soul to attain liberation. Pradhana cannot do so. Only God can do so.

(To be continued)

Vivekachudamani

(Sri Swami Narayananda)

कस्तां परानन्दरसानुभूति-

मुत्सृज्य शून्येषु रमेत विद्वान् ।

चन्द्रे महाह्लादिनि दीप्यमाने

चित्तेन्दुमालोकयितुं क इच्छेत् ॥५२२॥

522. Will any wise man, leaving aside the enjoyment of the supreme bliss, indulge in that which is naught? When the moon, delighting the hearts of all, shines in all its splendour, who would desire to take delight in the picture of a moon?

Commentary: It is said that the pleasures of the world, obtained through the objects and by the means of the senses, are merely an imperfect reflection, temporary and limited in character, of the infinite bliss that is in the Atman. Through transitory objects only fleeting experiences could be obtained. Objects by themselves do not give any experience, but because of the *ananda* or the bliss of the Atman one obtains pleasure-giving sensations through them. So also is the case with the senses, through which pleasure is derived. Therefore, the wise seeker of Truth, turning his attention exclusively to the source of everything, the Atman, and by realizing it in his own self, enjoys the highest bliss thereby, and does not care, in the least, for the pleasures obtainable through the senses and the objects.

असत्पदार्थानुभवेन किञ्चि-

न्न ह्यस्ति तृप्तिर्न च दुःखहानिः

तद्वद्वयानन्दरसानुभूत्या

तृप्तः सुखं तिष्ठ सदात्मनिष्ठया ॥५२३॥

523. In the enjoyment of the unreal objects there is no satisfaction. It does not cause cessation of pain, but, on the other hand, involves pain and danger. Therefore, by enjoying the non-dual essence (through the realization of the Atman), be thou satisfied and happy, always remaining steady in the consciousness of the Atman.

Commentary: It is the common experience of all that no real satisfaction is obtained through sense-pleasure. Desire is aflamed more and more by its fulfilment through sensual experience, as fire is increased by pouring clarified butter in it. The momentary satisfaction obtained through sense-pleasure cannot ensure cessation from suffering or unhappiness, because any mundane experience is subject to the pairs of the opposites; pleasure is mixed with pain and is followed by pain and apprehension. In duality there is pain; in unity with the supreme Self there is unmixed bliss. By being steady in the consciousness of the supreme Self and by realizing that one is not different from it, that one is really beyond body and mind, can one be truly blissful and happy.

स्वमेव सर्वथा पश्यन्मन्यमानः स्वमद्वयम् ।

स्वानन्दमनुभुञ्जानः कालं नय महामते ॥५२४॥

524. Recognizing yourself as the non-dual Atman, beholding that one without a second alone, and enjoying the bliss thereby arising within yourself, spend your time, O wise one!

Commentary: The preceptor enjoins on the disciple that, on the realization of his real nature and experiencing the unbroken felicity of Brahmic consciousness,

he should live like a *jivanmukta* or a liberated soul, beholding the same Atman, which is within himself, everywhere, in all beings and in all things, serving the world in a perfect, efficient, selfless and detached manner, and helping the spiritual aspirants to realize themselves. This is called *loka-sangraha*, which the realized soul continues to do until his body dies after having served its allotted span.

The Dream World

(Sri D.S. Krishnaiyer)

Mind is the chief component part of the subtle body of man. It is the principal internal organ of the individual. It consists of three layers, the subconscious, the ordinary conscious mind belonging to the *jagrat* state, and the superconscious mind which is unfolded by the Yogins through the practice of *sadhana*. Mind is ever in motion, always oscillating, except in deep sleep or *samadhi*.

When a man is asleep he often dreams. This takes place in the intermediate state, between the wakeful condition and deep-sleep condition. There are three states—waking (*jagrat*), dreaming (*swapna*) and deep sleep (*sushupti*). Dream belongs to the middle state. While asleep, the mind is let loose and is free from the activities of the senses. In deep sleep, the mind rests in the causal body, but is veiled by ignorance.

CREATIONS OF MIND

Mind may be compared to a lake with its ripples and waves in its normal condition. The causal body may be considered as the bed of the lake. The ripples and waves in the wakeful state are called thoughts. Similarly, the ripples and waves

in the sleeping state are called dreams. The dreams are, thus, waves of the mind as all thoughts are.

Dreams are the creation of the individual with the instrument of his mind. They are based mainly on the experiences which man has during the wakeful state. Dreams are their repetitions with the help of memory. Mind creates oceans, rivers, mountains, cities, *etc.*, in dream, and these vanish as soon as man wakes up. But, they are realistic for the time being. Sometimes dreams have their origin in the subconscious. The *vasanas* (desires), imbedded in the subconscious, come to the surface of the mind and are translated into dreams. Some dreams are freakish and fantastic.

Apart from the above sources, certain dreams belong to a deeper plane in the mind. Sometimes you may dream that you are in the company of holy men and sometimes you may dream that you are doing *puja* to a deity or worshipping God in a temple. Some dreams are very extraordinary. A man may dream that he is dead and may see his dead body and witness its being taken to the cremation ground.

CHARACTERISTICS

Dream is a psychic science demanding great exploration. Some dreams are prophetic and indicate the future occurrence in *jagrat* life. It is said that they arise from *karana sareera* or the causal body, which is the storehouse of *samskaras*. Prophetic dreams may occur at any part of the night, while asleep. When they occur at the later part of the night, they may be realized somewhat earlier, and when they occur early in the morning they are said to be realized soonest.

"Dreams are the fulfilment of your desires and wishes which do not find expression in your daily life. Dreams are also submerged apprehensions and apathies of the subconscious." (Swami Sivananda)

"Good dreams portraying elevating events come as a help in *sadhana*. They indicate subtlety of inner visions and purity of the heart." (Swami Sivananda)

INDICATIVE NATURE

We have the authority of the *Brahma-sutras*, which says that, though the dream-world is an illusion, yet it is indicative of the future.

Aurobindo says, "All helpful and supporting contacts in dreams or visions are to be welcomed and accepted. Experiences of the right kind are a support and a help towards the realization." He says, "Visions have values. They are the first keys to the inner planes of one's own being. Vision is a great instrument for *sadhana* in Yoga."

There are two standard authorities on dreams, which are ancient astrological works: (1) *Arya Saptati*, and *Jnana Deepika*. *Ashtanga Hridaya*, a highly authoritative work on Ayurveda, has some very deep thoughts about dream.

Sometimes dreams are sublime and divine in character. They are due to the

grace of God. Prophetic and sublime dreams are of great value.

SOME INSTANCES

(1) Tukaram received his Mantra, *Ramakrishna Hari*, in dream. He repeated this Mantra and had *darshan* of Lord Krishna.

(2) Lord Siva taught Viswamitra in dream the Mantra called *Rama Raksha*. Viswamitra exactly wrote it out in the morning when he awoke from sleep.

(3) Sita saw Rama in dream before her wedding. She drew Rama's picture exactly as she saw in dream and compared it with Rama when she saw him on the wedding day. It was exactly identical with Rama's actual features.

(4) In dream Trijata (daughter of Vibhishana), saw Rama going towards north, seated on a flower-decked flying chariot. She also saw Ravana lying on ground, having fallen from a flying chariot, dressed in red and black cloth, and afterwards going southward in a car driven by a donkey. The former indicated that Rama would get victory and regain his throne, and the latter prophesied that Ravana would be vanquished and destroyed.

The *Chhandogya Upanishad* says, "Whenever, during the performance of a ceremony, one who is performing it with some worldly object in view dreams of a woman, he may rest assured that the ceremony will prove fruitful."

VAST IN RANGE

Sir Humphry Davy, Wordsworth, Shelley, Keats, Swinburne, Coleridge and others had revelatory dreams. Emerson says that "in dreams we are true poets." John Galsworth says, "purest poetry emanates primarily from the terrain of dreams." Poetry and dream have a common background of insight.

Thus we see that the range of dreams is vast and immense. They range from the freakish or the fantastic to the repetition of our ordinary worldly experiences, and then on to some prophetic or revelatory indications as well as to some sublime

realization due to the grace of God.

The dream-world is as much a relative world as the wakeful world. In the absolute aspect, every experience, whether in wakefulness or in dream, is an unreality, according to the teachings of the Vedanta.

Ashram News and Notes

YOGA-VEDANTA CONFERENCE

The 44th Ali-India Yoga-Vedanta Conference was held at Sivanandanagar from March 22 to 25, in which quite a few spiritual seekers from different places participated. The main object of this "conference," held twice a year at the Headquarters of the Divine Life Society and also known as the Divine Life Sadhana Week, is the propagation of the sublime teachings of Yoga and Vedanta, in a synthetic and practical manner, while instilling the spirit of *sadhana* in the hearts of the participants.

Together with the ashramites, among others who participated in the Sadhana Week were: Major-General A.N. Sharma, retired Director of Medical Services, Indian Army; Swami Dayananda (Mrs. Michael Levien), Mrs. Otti Friedman, Mr. and Mrs. Perumal, Mrs. Pat Pearson, and Mrs. Jessica Bernice, of South Africa; and Sri B.R. Kripalani, of Shikohabad, in addition to some visiting spiritual aspirants. Indian and foreign, now staying at the Ashram.

As usual, the main features of the programme were: common prayers and meditation in the early morning, followed by a class on Yoga exercises; forenoon and afternoon sessions of discourses; and night *satsanga*, presided over by Sri Swami Sivananda.

Swami Jyotirmayananda was in charge of the Sadhana Week and the Yoga-Vedanta

Conference programme, which he executed with graceful efficiency.

ANNUAL GENERAL BODY MEETING

The 25th annual general body meeting of the D.L. Society was held in the afternoon of March 24, and was presided over by Major-General A.N. Sharma, the senior-most member present. Swami Krishnananda, General Secretary, read out the annual report of the Society, which mentioned in detail the various features of its activities in the Headquarters and elsewhere. He then proposed the names of the members of the Board of Management for the year 1961, which were approved by those present. Mrs. Jessica Bernice, Sri Perumal and Mrs. Pat Pearson made a few suggestions in connection with the activities of the Divine Life Society in South Africa, which the General Secretary took note of. The meeting was wound up with the presidential address of General Sharma, in which he made a feeling reference to the mission of Sri Swami Sivananda and modestly remarked about his association with it since many years.

DISCOURSES

The principal speaker at the Yoga-Vedanta Conference was Swami Jyotirmayananda. Among others who spoke at different sessions were: Swami Krishnananda, Swami Hridayananda, Swami Omtatsatananda, Major-General A.N. Sharma: Sri

Perumal, Chairman of the South African Divine Life Society; Swami Vedantananda, Swami Pranavananda, Swami Santananda, Sri B.R. Kripalani, and Swami Madhavananda.

The subjects discussed and explained were Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga, progressive unfoldment of spiritual vision, psychology of Yoga, the synthetic Yoga of the *Bhagavad-gita*, immortality of the soul, qualifications of the spiritual aspirant, practice of right discernment and dispassion, and so on.

Mantra-writing classes were held on all days, the last of which was a competitive test. Prizes were awarded for the first three places in the men's, ladies' and children's groups.

RAMANAVAMI

Sri Ramanavami was celebrated at Sivanandanagar on March 25, when a special worship was performed at the Viswanath Mandir (wherein also are installed the *vigrahas* of Sri Rama, Lakshmana, Sita and Hanuman) with *laksharchana*, *abhisheka* and *homam*. A collective japa of *Om Sri Ramaya Namah* mantra was done, the *Valmiki Ramayana* recited, and *sankirtan* and *bhajan* sung:

VISIT OF YOGA EVALUATION COMMITTEE

Sri Swami Sivananda received three members of the Committee for Therapeutic Evaluation of Yoga Practices, on April 1, when Swami Krishnananda presented to them a Statement on Yoga (published elsewhere in this issue) and discussed the different psycho-physical aspects of Yoga exercises, in which Swami Sivananda-Hridayananda, surgeon-in-charge of the Ashram's Eye Hospital, also participated. The Committee is appointed by the Education Ministry of the Government of India, and the members who visited the Ashram

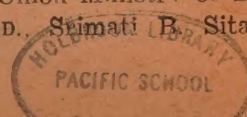
were: Dr. B.K. Anand, Professor of Physiology, All-India Institute of Medical Sciences; Dr. S.S. Misra, Professor of Medicine, King George Medical College, Lucknow; and Dr. V. Narayanaswami, retired Lecturer of Ayurveda, College of Integrated Medicine, Madras. Sri R.L. Anand, Under Secretary in the Union Ministry of Education, was also present. The Committee has agreed to recommend to the Government the Divine Life Society as one that is well suited for setting up a scheme of methodical work for cure of ailments through Yoga practices.

MUSIC PERFORMANCES

The following gave special music performances at the Ashram: Sri P.N. Parasuraman (vocal, *karnatik*), Assistant Producer of Music at the Trivandrum station of All-India Radio; Sri V. Varadaraja Iyengar (vocal, *karnatik*), Producer of Music at the Hyderabad station of the AIR; and Sri N. Krishnan (*nadaswaram* recitals), a leading instrumentalist from South India.

VISITORS

Among those who visited the Ashram during the period under review were: Hon'ble Sri Chandra Reddy, Chief Justice, Andhra Pradesh High Court, Hyderabad; Dr. K.M. Lall, Director of Medical and Health Services, Uttar Pradesh; Rani Nitvakumari, of Nepal, and her daughter, Rajkumari Bhesh Rajyalakshmi, and son-in-law, Rajkumar Tejendra Pratap; Dr. Padma Mudholkar, Bombay; Sri Ratna Mudaliar, Chairman, Madras Public Service Commission; Dr. Ratnavel Subrahmanyam, Chief Physician, General Hospital, Madras; Sri K.R.K. Menon, Chairman, Industrial Finance Corporation; Sri Benegal, Director of Telegraphs, New Delhi; Sri Ramaswami, Deputy Secretary, Union Ministry of Law; Dr. A.N. Bedi, M.D., Shimla; B. Sitabai,



and Dr. Lakshmi Mirchandani, New Delhi; Sri K.C. Gupta, Executive Engineer, Simla; and Miss Gwen Jones, Melbourne.

Sri Swami Sivananda received the following groups of visitors: 47 employees of the Ministry of Labour, New Delhi; 38 members of Thiruneri Mather Sangham, Madras; 44 members of the Divine Life Society, Tasker Town, Bangalore; and 650 mining personnel from Dhanbad, Bihar.

Among the visiting spiritual aspirants now staying at the Ashram are Miss Elaine Carol Rosen (Sri Rama), of Larchmont, New York; and Swami Yogeshwarananda

(George J. Jurcsek), of New Jersey, U.S.A.

SANNYASA INITIATION

Sri Swami Sivananda gave *sannyasa* initiation, on March 27, to Miss Beatrice Panopoulos, of Los Angeles, and Mrs. Jean Mayehoff, of New York, who are now known as Swami Nirmalananda and Swami Premananda, respectively.

ASHRAM'S NEW DOCTOR

Dr. Uttam Chand Mallick, MBBS, formerly Professor of Medicine and Pathology, Gurukul Kangri University, has taken over charge as Medical Officer of the Sivananda General Hospital from March 3, 1961.

LATEST PUBLICATIONS

ALL ABOUT HINDUISM (Second, revised edition) is a masterpiece by Sri Swami Sivananda, giving the quintessence of this great religion in a lucid, laconic manner within its 400 pages. (Rs. 5)

SIVANANDA, THE MESSENGER OF PEACE is the long-awaited Commemoration Volume of the Sivananda Literature Festival, celebrated here and at other places two years ago. It presents a collection of choicest contributions on the saint by eminent and common persons. (Rs. 10)

LANGUAGE EDITIONS

DARSHAN AUR YOG is a Hindi translation, in verses, of some of the writings of

Sri Swami Sivananda, by Sri Vedanand Jha, M.A., (Rs. 2)

SPIRITUAL STORIES of Swamiji has been translated into Telugu and published by Sri N. Venkatasubba Rao, of Eluru, Andhra Pradesh, from whom a number of Telugu editions of Swamiji's works are also available. (Rs. 3)

ORIYA JOURNAL

The Divine Life Society Branch at Digapahandi, in Orissa, has recently started a journal of its own, entitled *Divya Jivan*, which mainly contains the teachings of Sri Swami Sivananda in Oriya. It is edited by Sri D. Chaudhury and published once in every month.

LIFE DIVINE JOURNAL

The Life Divine, monthly journal of the Divine Life Society Branches in Delhi, will henceforth be available from B-18/327, Lodi Colony, New Delhi 3, and not from 14 Asoka Road. Its annual subscription is Rs. 2, and the main object with which it has been started is to propagate teachings on spiritual subjects, especially by Sri Swami Sivanandaji Maharaj.

Swami Venkatesananda Visits Colombo and Perth

Sri Swami Venkatesananda, a senior disciple of Sri Swami Sivanandaji Maharaj and one of the prominent architects of the Divine Life Society, arrived at Colombo, Ceylon, by air, on March 22, and was warmly welcomed by the representatives of the Society there. He had a crowded programme of lectures and *satsanga* at Colombo and Kandy till April 4, and recorded four discourses at Radio Ceylon, which were later broadcast. The titles of these talks were "Yoga," "Philosophy of *Bhagavad-gita*," "This Way—to Peace," and "God is Love."

Four public meetings were organized by the Sindhi Community Centre, Colombo, under the leadership of Sri Sabhnani, where Swami Venkatesananda spoke on "Divine Life" and "Swami Sivananda's Doctrine" and held *satsanga*. He also addressed gatherings at the Ramakrishna Mission, Saiva Mangayar Kazhagam, Tambyah Chattiram, Rama Gana Sabha, Vivekananda Society, and Virakeshari Press.

Swami Venkatesananda visited Kandy and some nearby places, and gave five lectures at Satchidananda Tapovanam and Saiva Mahasabha. He also visited Kathiresan College, Navalpitiya, and Tamravalli Tea Plantation estate. The main topics of his discourses at different places were: "Education and Culture," "Philosophy of Yoga," "Sivananda's Integral Yoga," "Karma Yoga," "Glory of Ram Nam," "Gospel of Love as Exemplified and Taught by Sivananda," "Bhakti Yoga," and "Raja Yoga."

Yogiraj Swami Satchidanandaji, President of the Ceylon Divine Life Society, presided over all the meetings addressed by Swami Venkatesananda.

AT PERTH, AUSTRALIA

Swami Venkatesananda arrived at Perth, West Australia, on the morning of April 6, by air, and was received by the President of the Divine Life Society Branch, Dr. R.T. Werther. The Swami made two television appearances, addressed a meeting at the Rotary Club, made a broadcast over the radio network, gave a sermon in a Church, and spoke before a Jewish congregation.

Venkatesanandaji was scheduled to have given two lectures at Perth University, organized by the Adult Education Board, the topics being "Yoga and Christianity," and "Ancient and Living Faith of Yoga." Five other lectures were arranged by the Divine Life Society Branch at the Perth Assembly Hall and one lecture at the Fremantle Town Hall, besides two Hatha Yoga exercise demonstrations. Some of the subjects of the Swami's talks were: "Religion and Modern Man," "Consummation of Yoga," and "Wisdom of the East."

Swami Venkatesananda is expected back at Colombo by the end of this month, and reach Bombay on May 7, via Madras. For him a lecture programme for one week is arranged by the Divine Life Society Branches at Bombay, where he could be contacted care of Sri P.M.N. Swami, Indian Casablanca High Draft Co., Ltd., 125 Esplanade, Fort area. He is scheduled to sail for South Africa on April 14, to guide the activities of the South African Divine Life Society at Durban (38 First Avenue). May the blessings of God and Gurudev be upon him.

SOME SIVANANDA PUBLICATIONS NOW AVAILABLE

All About Hinduism	Rs. 5.00	Stree Dharma	Re. 1.50
Mind, Its Mysteries and Cont.	.. 6.00	Ambrosia	.. 2.00
Vedanta In Daily Life	.. 5.00	Sivanandashram Bhajanavali	.. 1.00
Inspiring Talks of Sivananda	.. 5.00	Yoga Lectures (By Swami Chidananda)	.. 10.00
Divine Life for Children	.. 2.50	Vedanta for Beginners	.. 1.50
Analects of Sivananda	.. 2.00	Lord Krishna, His Lilas and Teachings	.. 4.00
Bhagavadgita (With Notes & Commentaries)	10.00	Yoga for the West	.. 1.00
Dhyana Yoga	.. 3.00	World Peace	.. 4.00
Amrita Gita	.. 1.00	Practice of Ayurveda	.. 5.00
Easy Steps to Yoga	.. 3.00	Practice of Brahmacharya	.. 3.50
Essence of Teachings	.. 2.00	Fourteen Lessons on Raja Yoga	.. 2.50
Gurudev Sivananda (By Venkatesananda)	3.00	Essence of All Gitas (Sarvagitasara)	.. 5.00
First Aid to the Injured	.. 5.00	Sivananda Smriti	.. 3.00
Essence of Bhakti Yoga	.. 3.00	Philosophy and Teachings	.. 3.00
Advice to Women	.. 1.00		

The Manager, Sivananda Publication League, P.O. Sivanandanagar, via Rishikesh, U.P.

AYURVEDIC MEDICINES AND TONICS

Chyavanaprash	Rs. 10.50, 5.25	Sivananda Tooth-Powder	Re. 1.00 & 0.50
Vasant Kusumakar	per Masha 3.75	Pada-Rakshak Malam	1.50 & 0.75
Arjunarishta	per bottle 2.75	Kshudha Vardhak Choorna	1.00 & 0.50
Balajeewanamrita	per bottle 1.25	B.M.K. Trichoorna	1.00 & 0.50
Chandra Prabha	per Tola 1.50	Madhumeha Nivarak	4.00 & 2.00
Pure Shilajit	per Tola 1.00	Netra Jyoti Surma	1.50 & 0.75
Triphala Powder	per lb. 3.00	Chandrakanti Lepan	1.50 & 0.75
Pure Himalayan Honey	per lb. 3.00	Maha-Yogaraj Gugulu	5.00 & 2.50
Brahmi-Amla Medicated Oil	4.00 & 2.00	Brahmi Leaves	1.00
Brahmi Vilas Choorna	1.00 & 0.50	Dashamoolarishta	3.12
Brahmacharya Sudha	1.50 & 0.75	Ashokarishta	2.75
		Cureczema	1.00

Sivananda Ayurvedic Pharmaceutical Works, P.O. Sivanandanagar, via Rishikesh, U.P.

CONSTRUCTION OF 'KUTIR' AT SIVANANDANAGAR

From the nucleus of a few small buildings, wherein the Divine Life Society was established by His Holiness Sri Swami Sivananda 25 years ago, Sivanandanagar has now grown into a world-famous, dynamic centre of spiritual activities with numerous departments and residential quarters where seekers of Truth engage themselves in *sadhana* and service under the guidance of Sri Swamiji. Many devotees, who spend their holidays at Sivanandanagar and some of whom have chosen to stay here permanently, have built residential quarters in their names or in memory of their relations. A single, medium-size room costs Rs. 2,500 to construct, which is done under the supervision of the Ashram's management. Those who wish to build rooms in their names may please ask for the particulars from the Secretary, Divine Life Society.